

Dateline December 15, 1960

The Supreme Court, for the second time within a month, has reversed a long-standing policy of denying Federal court jurisdiction over state redistricting and reapportionment problems and agreed to consider redistricting policies of the Tennessee legislature.

The litigation was brought by residents of metropolitan areas of Tennessee in an attempt to reduce the alleged disproportionate voting powers of rural areas. The plaintiffs contended that the legislature's refusal to redistrict, despite a requirement in the state's constitution for decennial redistricting, violated the 14th Amendment. The Tennessee legislature has refused to redistrict its own seats since 1901.

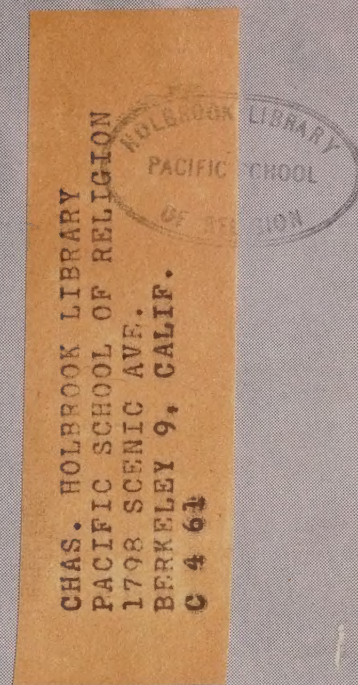
Eight days before agreeing to review the Tennessee case, the Supreme Court intervened in a local redistricting suit involving Tuskegee, Ala. (*Dateline, Dec. 1*). Previously, the court had refused to consider redistricting problems on the grounds that they were political issues and not the proper business of the Federal courts.

Churches and other organizations are being investigated by the Internal Revenue Service as a result of complaints that they violated their tax exempt status by engaging in political activity during the 1960 campaign.

An Internal Revenue Service spokesman said individual judgments would have to be made because there is no hard and fast rule on what constitutes political activity. The problem is particularly complex in the case of a minister making a "political" sermon in a church.

Hollywood motion picture producers have taken issue with a charge by a committee of Roman Catholic bishops that the film industry has abandoned former moral standards and is turning out "pornographic and

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CONCERN

a service of the

**GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS
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- Division of Temperance and General Welfare
- Division of Peace and World Order
- Division of Human Relations and Economic Affairs

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ECONOMIC AFFAIRS

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Dateline

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perverted subject matter."

The Bishops' Committee for Motion Pictures, Radio and Television, which represents the church hierarchy in matters pertaining to mass entertainment, urged the nation's 40 million Roman Catholics to boycott what the panel considers to be objectionable movies.

The bishops charged that during the past year, Hollywood has made a "bold and unprecedented departure" from previously accepted moral standards for movies.

The Motion Picture Association of America has replied that bolder treatment of sex and a broader range of subject matter in movies merely represents an evolution in film production "dictated by the American audience."

In New Orleans, three Federal judges have struck down every state-raised barrier to school desegregation and enjoined scores of Louisiana officials from interfering.

"The conclusions," according to the judge's decision, "is clear that interposition is not a constitutional doctrine." Interposition is a theory by which a state attempts to place its sovereignty between the Federal government and the people of the state.

The Federal tribunal also knocked out a series of measures which it said "purport to abolish the Orleans parish school board."

The American Medical Association has decided to take the lead in setting up a nation-wide voluntary health insurance plan.

Meeting in Washington, D. C., the A.M.A.'s House of Delegates—its policy-making body—voted unanimously to develop a voluntary program by working through such established groups as the National Association of Blue Shield Plans, the American Hospital Association, and the Blue Cross Association. Proposals similar to the one adopted last week were disapproved at the A.M.A.'s convention in Miami last June.

Apparently deciding that a good

offense is the best defense, the A.M.A. action was taken to head off an expected move by President-elect John F. Kennedy to tie medical care for the aged to the Social Security system. The A.M.A. has consistently opposed such a plan.

According to an A.M.A. spokesman, the association has no detailed plan or timetable for its program.

The Defense Department has ordered United States military ex-



changes overseas to stop buying scotch, Canadian and other foreign liquors.

The department indicated, however, that it might permit the continued sale of foreign alcoholic beverages in officers' and non-commissioned officers' clubs at home and abroad "for consumption on the premises."

Foreign beverages traditionally have been bought by American military stores abroad for sale at low, tax-free prices to service men. The ban is a part of President Eisenhower's program for shaving down the flow of dollars to foreign countries.

Communist China and Cuba have signed an economic pact under which the Chinese will give Cuba a \$60 million loan over the next four years. In addition, under a trade protocol between the two governments, Red China will buy a million tons of Cuban sugar.

According to the U.S. State Department, the deal "underscores the Chinese Communists' determination to secure a greater foothold in the western hemisphere." The department's opinion is that it "is not so much an economic matter as an attempt on both sides to demonstrate increasing political and psychological cohesion."

Louisiana pastors comment on school situation

As tension continues in Louisiana, *Concern* asked several Methodist pastors to give comments, reactions and possibly some indication of what they and others were doing in this difficult situation. Here are some representative reactions:

D. W. Poole, District Superintendent, Baton Rouge district:

To have listened to about nine-tenths of the politicians both in the House and Senate give forth their prejudices with extreme emotionalism was most discouraging and heart-breaking. On the other hand, to have heard a few of the politicians stand against the pressures and try to speak words of reason was most encouraging.

To have witnessed groups with banners carrying words of insult, and to have heard some remarks from this class of people shouting their hate for the Negro, made you feel that you were in the midst of a lost generation. On the other hand, to have witnessed the calm and ordered protests of groups from Baton Rouge and New Orleans standing against the pressure and the ridicule but yet calmly revolting against the pressure groups ever remains as our hope.

We had groups besides ministers who protested, and that was most encouraging to all of us. We had ministers from New Orleans and Baton Rouge who gave their witness for freedom and for open schools. One of the young methodist ministers from the Baton Rouge district, the Rev. John Winn, made a very stirring short address (to the state legislature's Judiciary committee) which was most commendable.

The Rev. Reuel Allen, another of our Methodist ministers, has witnessed during these days. The Rev. J. P. Woodland has possibly made one of the finest witnesses through these months in his church and in our community. In the midst of this witnessing, Dr. W. E. Trice read a telegram from Bishop Aubrey G. Walton requesting that the schools be kept open.

There is no doubt that there are thousands of people in Louisiana who are perfectly willing to have some integration in order to have the schools kept open, but with pressure from groups like the White Citizens Council and with such emotional upheaval from our politicians, coupled with something like a mad mass meeting held in New Orleans just preceding the day of integration for the purpose of stirring the people into rebellion, it was almost impossible to expect sanity to prevail throughout the citizenry.

J. P. Woodland, pastor of Broadmoor Methodist Church, Baton Rouge:

One of the few bright signs in an otherwise bleak picture has been the growing opposition to school closure. Two years ago the Louisiana legislature considered a package of segregation bills including among others a bill authorizing the governor to close any or all public schools in the state. At the committee hearings in 1958 there were only a few courageous individuals who raised objections. There was little in the way of organized protest. Those who spoke were lonely voices crying in the wilderness. The bills whisked through both houses with little debate and by near unanimous votes.

The situation now is much different. Citizen groups have sprung up in New Orleans and Baton Rouge attempting to arouse an apathetic public to

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express itself for continued public education. Their efforts have encouraged the flood of letters received by the governor and legislators, petitions with impressive numbers of signers, large crowds at legislative sessions making their views known with placards and testimony at committee hearings on the bills considered. While the protests have had little effect on the passage of school closure bills, it at least got the debate before the public and helped many realize the imminent danger of school closure throughout the state. It also had the effect of pushing administrative leaders to repeatedly assure legislators and the public that they had no intention of ever closing public schools even while requesting passage of legislation requiring that public schools be closed immediately if integrated.

In this situation the ministry has not offered really effective leadership, but not all have remained silent. Clergy in New Orleans were active in the formation of one of the citizens groups, SOS (Save Our Schools) with Episcopal Bishop Girault Jones serving as its chairman. In Baton Rouge, the Methodist District Superintendent, the Rev. D. W. Poole, was active in the formation of OPEN, Baton Rouge's Citizen's Committee for Public Education, and a Presbyterian minister, the Rev. Parks Wilson, is serving on its board of directors.

Early in the crisis 30 Methodist ministers in New Orleans released a forthright statement branding as unthinkable the abolition of public education and stating that an inferior education would result if private schools are substituted for public schools in the integration crisis.

Later 16 ministers in Baton Rouge (14 Methodist) signed a briefer resolution opposing school closure. The East Baton Rouge Parish Ministerial association adopted unanimously, at a meeting with near record attendance, a resolution delivered personally to the governor urging that public schools be kept

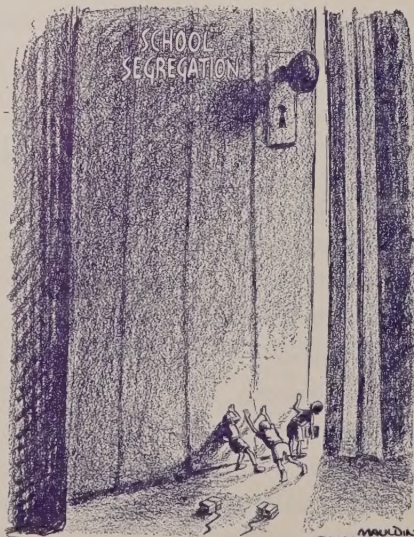
open. Ministers joined ranks with representatives of SOS, OPEN and organized labor in opposing school closure bills.

While the protest has not resulted in the defeat of a single administration backed segregation measure, it has lent encouragement to a sizable minority in both houses who have raised questions and objections to certain measures. Compared with the



situation two years ago, the protests of those lonely individuals has multiplied many times with large numbers of persons contacting representatives, circulating petitions, attending legislative sessions and committee hearings for whom these are new experiences. As one housewife and mother put it, "I've never before written my representative about anything. Why it doesn't take any more than brushing your teeth. Now every time I brush my teeth, I'm going to write him."

But these bright signs cannot dispell the dark fear that we are skidding to disaster in public education. The protest is probably too little and too late.



INCH BY INCH

Reuel Allen, pastor, Winbourne Methodist church, Baton Rouge:

On the Sunday of Nov. 20, after the two schools in New Orleans were integrated on Nov. 14, I preached a sermon called, "Why Are We Afraid?" The points were:

1) Why are we afraid to trust God with the solution to our social problems? His love and goodness our final guarantee of a just solution.

2) Why are we afraid of our Church in crisis? The true church is always the church in crisis. The Church exists to struggle and grapple with and agonize over, the problems of our age in an effort to find Christian solutions.

3) Why are we afraid to trust God, when more often than not our moment of seeming greatest difficulty is God's greatest point of opportunity? God never leads us into deep water to drown us, but to cleanse us. The deep water in which we find ourselves reveals our brokenness—our separation from God and our fellow men.

4) The solution to our problem is not to be found in listening to the voices outside the Church, but in seeking the "mind of Christ" in a loving fellowship of concern as "the called of God" under the Cross of Christ.

I also wrote a letter to each family in the congregation. The gist of the letter was that no problem is ever purely political or cultural or social. All problems, in the final analysis, are theological problems. That is, the ultimate answer to all problems must be sought in God's love, goodness and righteousness made known to us in the life and teachings of Jesus. Our responsibility is to seek the "mind of Christ" in earnest and never-ending prayer. Only then can a just and equitable solution be found.

I have counseled with a reasonably large number of parishioners, seeking to help them to understand that no solution can be just or lasting unless it is a Christian solution.

Bishops and District Superintendents

voice prayer for Cuba

The following prayer was raised on behalf of the people of Cuba at the recent "District Superintendent's Convocation of The Methodist Church" in Chicago, Ill. It was first presented at the worship service, Nov. 20.

Call to prayer:

We, the bishops and district superintendents of The Methodist Church, call the Methodist people of the United States to prayer on behalf of the people of Cuba.

Our ties with our Cuban friends are strong and lasting. This is a time of turmoil in many places across the earth, but the situation of our near neighbors is particularly close to our hearts.

Let us lift before Almighty God our prayer for Cuba and the Cuban people.

Prayer:

Almighty God, Protector and Savior of all who trust in Thee, we lift our prayer to Thee on behalf of the distressed and disturbed land of Cuba, asking for the Cuban people Thy guidance and Thy help.

Prayer of Thanksgiving

We are thankful for the place that Cuba has occupied amongst the free nations of the West, and for her tireless struggles to remain free from bondage to tyrannical and disruptive forces within and without.

We are thankful for the Cuban people; for their love of liberty; for the warmth of their friendship and hospitality; for their rich and varied culture.

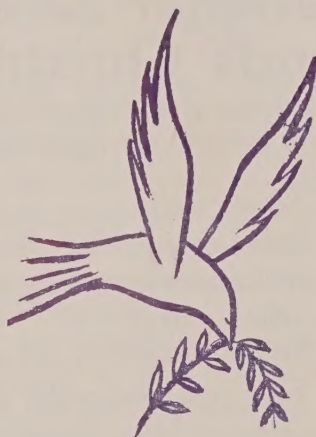
We are thankful for the effective witness of evangelical Christianity in Cuba today, and for the increase of its moral and spiritual power as it ministers to a growing Protestant community. We praise Thee for the vigor of Methodism in that land and its vital witness to our risen Lord.

For all that Cuba and the Cuban

people have added to the ongoing history of human freedom, aspirations and ideals, we give Thee thanks and praise.

Prayer of Penitence

We ask Thy forgiveness of us as a nation, O God, for any lack of sympathy or understanding of which we



have been guilty in our relations with other nations.

When in our own prosperity and comfort we have been heedless of the sufferings and struggles of peoples around us, we pray that Thou wilt forgive us.

Wherein we have exhibited a shallow pride in our own attainments as a nation, and paraded our strength and vaunted superiority before the world, we pray that Thou wilt forgive us.

Help us as a nation to heed Thy warning that Thou wilt forgive us.

Help us as a nation to heed Thy warning that Thou wilt require much of those to whom much is given so that our minds will be widened and our sympathies expanded to encom-

pass in a truly Christian spirit the problems and difficulties of people in other nations.

Prayer of Intercession

We pray, O God, that the threat of civil war in Cuba may be averted, and that those in positions of power and responsibility may truly labor for the common good, instituting policies that will promote peace and brotherhood in the land and establish justice and right on lasting foundations.

We pray, O God, for Thy Church in Cuba. May the people who love Christ there be strong in their faith, be creative as they define their purposes, be steadfast as they bear their witness, and be loving as they hold out their hands to help their brothers.

Uphold and sustain with Thy love and power those who are suffering wrong during the present crisis, and grant that their present troubles may lead them to a firmer reliance on Thee.

Cast down, we pray Thee, all the divisive forces of cruelty and wrong so that the Cuban people may dwell together in concord and give themselves freely to the constructive pursuits of peace.

We remember before Thee the other disturbed areas in the world where people are suffering from disordered conditions and fears for the future, praying that Thou wilt sustain them in the dark and doubtful days ahead, overthrow the enemies of Christ and cast out all evil things that cause war and strife, suspicion and misunderstanding.

Prayer of Consecration

Send out, we pray Thee, Thy grace and heavenly blessing upon all people everywhere who are striving to draw nearer to Thee and to each other in the unity of the Spirit and in a common love and loyalty for Jesus Christ our Lord.

In His name we pray. Amen.

Labor-management statement issued by Bridgeport council

One of the finest statements coming from a council of churches that addresses itself to the Christian point of view in a dispute between labor and management is that of the Greater Bridgeport Council of Churches.

It deserves the careful consideration of all social concern leaders and we therefore print the statement in its entirety.

The Department of Social Relations of the Greater Bridgeport Council of Churches take the occasion of the current contract negotiations and strike involving the United Aircraft corporation, the International Association of Machinists and the United Automobile Workers, to address the following statement to the council, its constituent churches and their members, as well as to members of labor and management in our community.

I. *As Christians we believe that:* we are called to love God and neighbor in our daily work as surely as in church, family, and political life. In plant and office we are subject to the judgment and mercy of God. At the conference table and on the assembly line we are called to a responsible concern for our brother's welfare.

As Christians we believe that: the complexity of the industrial order in which we work does not excuse us from the demand to act responsibly before God and with our fellow men. The conditions of our daily work are complex. Yet we recognize in them the conditions under which God has called us to be his servants and witnesses.

Our Christian faith gives us hope that in every situation it is possible to seek justice in love. But our faith saves us from presuming that our wisdom or good-will exceed those of other men. We can speak only in humility. Yet speak we must. As Christians we dare not stand aloof from those concerns in which we affirm that God labors even now for

reconciliation.

II. *Therefore, we issue the following call:*

1) We call upon the pastors and members of our churches to inform themselves concerning the enduring, long-range problems of labor-management relations. This is not something which can be accomplished by fitful attention during times of crisis. It requires continual study and involvement. Well may we pray for di-

vine guidance during periods of local labor-management negotiation or strife. But it is imperative that we also have the capacity to speak—and to listen — with comprehension and understanding of the issues and procedures involved.

2) We call upon members of management and labor — within our churches and without — to confront the churches of this community with the facts of contemporary industrial

National Safety Council sends Christmas letter

Members of the National Safety Council have received a letter from G. C. Stewart, executive vice president of the council urging "dry" Christmas office parties.

The letter said:

Once again—for the third straight year—the National Safety Council is making an all-out effort to dry up the Christmas office party.

And once again I am asking your cooperation.

Your response really has been tremendous to my previous requests for help. Hundreds of you have written to say you agree that the flowing bowl at the office party too often has overflowed onto the highway, and that you are drying up your party—or eliminating it and using the money for some worthy cause.

Since I wrote you last year we have obtained additional evidence that the early hours of the holiday period bring the greatest number of traffic crashes. And many of these accidents can be traced back directly to office parties.

If you have dried up your party, our sincere thanks!

If you haven't, we earnestly suggest you again consider doing it.

I can assure you that we have no desire to dampen the traditional Christmas spirit. On the contrary, our aim is to prevent holiday accidents that can completely ruin Christmas.

I'm sorry this can't be a personal letter, but believe me, it is written with real sincerity. And I would greatly appreciate hearing from you.

Merry Christmas!

Sincerely,

G. C. Stewart

Executive Vice President

strife. We reject any attempt to impose an over-simplified "religious" solution upon the complex problems of industrial relations. Yet we believe that Christian faith offers a highly relevant context in which difficult decisions may be made in confidence. To give but two examples: the attitude which a striking worker will adopt toward a non-striker or "scab," and the attitude which a supervisor will adopt toward a worker returning at the conclusion of a strike, constitute moral questions of real significance. They merit the prayer and counsel given any other major decision. They are decisions which cannot be made by one man for another.

4) We call upon the leaders of management to bargain collectively in good faith; to face squarely all issues as presented by union representatives; to avoid intimidation, now or later, of workers for supporting their union's strike; to find ways of meeting all just claims for job security and redress of grievances presented by their workers and expressed through established union channels; to leave to the courts the punishment of those who may have been guilty of law violation during the course of a labor dispute.

5) We call upon the leaders of labor to bargain collectively in good faith; to face all objections to their claims on the part of management with the same seriousness they expect in turn; to avoid and to discourage illegal violence or other intimidation of non-striking workers; to be prepared to moderate some of their demands within the context of honest negotiation.

6) We call upon the press to report fairly and fully both sides of any industrial dispute, giving comparable space to the claims of both union and management on controversial issues; to observe faithfully their obligation for reportorial objectivity; to resist the temptation to exploit isolated incidents of violence at the expense of attention to the fundamental issues at the bargaining table.

III. Further, we make the following observations as pertinent to reaching responsible decisions regarding an industrial dispute:

1) Issues and questions of procedure or conduct are seldom "black and white." Only the naive will sup-



pose that one side in an industrial dispute has all the right and the other all the wrong. Human causes contain both truth and error. Consequently, to label management and labor as "hero and villain" in the style of the TV western is to make realistic appraisal impossible.

2) Self-righteousness tempts us prematurely to turn technical economic questions into matters of "absolute moral principle" admitting of no compromise. To judge a labor dispute on the basis of a pat formula is irresponsible. We recognize that care must be taken that matters of justice and right are not obscured by unwarranted appeals to technological necessity. But we do well to withhold judgment in a labor dispute until the facts are available, and the real possibilities are made clear in official negotiations.

3) Lawlessness and violence are not appropriate means for furthering just claims, especially when lawful and peaceful channels of negotiations and redress are already in use or are available. While we cannot expect angry men to act always with delicacy, we can expect all men and groups to obey the law and to keep the peace. Leaders should leave no question in the minds of their groups that violence or intimidation is not to be tolerated. Swift action by the

forces of law should be brought to bear upon the individuals responsible for lawlessness.

4) At the same time, individual acts of lawlessness should not lead to the wholesale condemnation of groups. In particular, isolated incidents of violence should not be used precipitously to judge a union, the justice of its claims, or the merit of its strike. Those of us not directly involved in a strike have a special obligation to avoid making such premature and generalized judgments.

5) The general concern of organized labor for better wages should not obscure the fact that not every strike is a demand for raising wages. For example, in the current strike in our community, higher wages have not been a major issue. Rather, negotiations have centered upon the matters of union shop, seniority, full arbitration and automatic wage progression. Those who would evaluate an industrial dispute must be willing to consider every issue on its own merits, and within the particular context from which it is raised.

6) The inevitable tensions of a strike situation should not lead to the assumption that management will never bargain in good faith, or promote the welfare of its workers unless coerced. In particular, inflammatory and insulting slogans employed to cement union loyalty or to recruit picket lines only make more difficult the agreements sought at the bargaining table.

Every citizen becomes a party to any major industrial dispute affecting the economic life of an entire community. As Christians we believe that this involvement requires all of us — citizen and churchman, labor leader and company executive, spectator and factory worker—to be accountable before God. It is God, and not only our fellowmen, who will judge the authenticity of our respect for law and order, the sincerity of our efforts to negotiate and to abide by mutual agreements, the extent of our good faith, and the measure of our willingness to trust one another in the pursuit of the common good.

Ethical issues of strike studied by National Council

A unique church-sponsored study of the ethical issues of the 116-day nation-wide steel strike has been distributed by the Department of the Church and Economic Life of the National Council of Churches.

Charles P. Taft, Cincinnati, Ohio, and chairman of this department, directed the work of a special committee for several months prior to distribution of the study report.

Noting that the 1959-60 strike was recognized as a national emergency, the committee states that its purpose in preparing the study was to help church people understand what happened and "to learn from it" for the future. It stresses the ethical implications of the dispute which are a particular concern of the churches.

Included are the committee's views on bigness and the concentration of power; questions posed by the intervention of government; causes of the strike, and the role of mass communications in the dispute.

Union comments

No one from either the steel companies or the union had any part in the discussion or preparation of the report, the Rev. Cameron P. Hall, department executive director, pointed out. He added that it was sent in its final form to principals in the steel companies and the union for their comments as to facts and language. Hall emphasized also that the study is not to be construed as an official statement of the National Council.

Before discussing the causes of the strike, the committee weighs both Big Business and Big Labor in an analysis of the concentration of power.

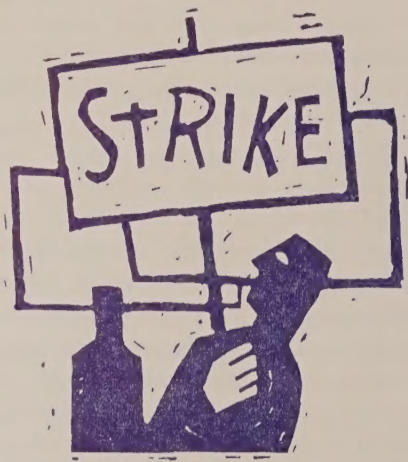
"It is tempting to some people to say 'a plague on both your houses,'" declares a statement in the foreword, "but this is not the spirit in which this study was made nor is assessing blame for the dispute between the

parties the purpose which the report is intended to serve."

Public well-being

Noting that with bigness there is a corresponding concentration of power, the committee says: "In spite of this concern, it must be admitted that without bigness in some areas of the economy we could never have the physical well-being we now enjoy."

At issue, the committee finds, is the controlling and directing of bigness, whether of management, labor or government. In "public interest" strikes, should collective bargaining, voluntary arbitration and mediation fail, it



says, "the problem is when and how the government should intervene and to what extent."

The four kinds of intervention resorted to in the steel strike are explained in a play-by-play description of the efforts to obtain a settlement. These were made by the Federal Mediation and Conciliation Service, the Department of Labor, the emergency dispute procedures of the Taft-Hartley act and the White House.

Bargaining roadblock

"It is not our purpose here to decide whether White House intervention was right or wrong . . . the im-

portant point is that the White House did throw its weight, first on one side, then on the other, and a settlement was achieved under heavy White House pressure," the committee members declare. They add that "fortunately, the last potential step—action by Congress—was not taken."

Firmly supporting collective bargaining, the committee's findings indicate that "a climate of opinion" for a strike had been built up nearly a year before it was called, both by the union and leaders of the steel companies. This created a serious roadblock to bargaining.

"It seems clear enough," says the committee, "that our society, though still maintaining the basic right to strike, has advanced to the point where work stoppages will increasingly be felt to have outlived their usefulness."

As to the emergency procedures of the Taft-Hartley act, the committee declares: "While there are many points of view regarding these procedures, to this committee one clear lesson of the steel strike is to underscore their limitations. The law is inadequate, they agree, and should be revised."

Strike causes

Taking a detailed look at the causes of the strike — claims of inflation if higher wages were accorded by one party, and protests over work rule changes by the other — the members state: "Experience in this dispute highlights a growing concern that collective bargaining, as we know it, can prove to be an adequate instrument for the solution of this kind of public interest dispute."

Inadequate treatment of the dispute by the press, radio and TV and misleading advertising published by both labor and management are reviewed in a section of the study deal-

ing with the role of mass communications in the strike.

Conclusions

Other questions raised by the experience, says the report, are: (1) What is a fair wage for workers? A fair compensation for managers? (2) What is a just price? (3) What are adequate profits? (4) How shall the public welfare be measured or defined? Ethical guidelines are necessary for those who must answer these questions in specific cases, says the committee.

In its conclusions, it finds that the two most difficult ethical problems posed by the dispute were the responsible use of power, and honesty in the use of mass communications.

"Viewed realistically," the study concludes, "we have muddled through another major steel crisis with no clear resolution of the basic issues . . . a long and costly strike that, by any measures, was not worth its cost to anybody except as the experience may provide a basis for more constructive action by thoughtful men."

In addition to Taft, the special 17-man committee included its vice chairman Charles T. Douds, Department of Labor and Industry, Harrisburg, Pa.; Edward L. Cushman, vice president, American Motors corporation, Detroit, Mich.; Bishop Lloyd C. Wicke, New York City, and Prof. Roy Blough, economist at Columbia University. The Rev. Edward J. Carothers, Schenectady, N. Y. was editorial chairman.

Appended to the study is a chronology of the steel dispute and an analysis of facts and issues related to it.

Revisions suggested for handling alcoholics

A panel of Washington, D. C. area law enforcement officials has recommended drastic revisions of legal procedures for handling alcoholic offenders.

This was one of many recommendations on alcoholism that came as a result of a one-day workshop conducted by the Washington Area Coun-

have full authority over the approximate 50,000 alcoholics in Washington. The police would assist not for "arrest and trial," but for "pick-up and involvement."

- A place for holding patients in hospital-like facilities, with a full professional staff and a staff for out-patient treatment and hotels or farms for long term cases.

- Research programs and evaluation of all studies.

- Removal from the statutes the judgment that intoxication is a crime.

Should this recommendation not win support, an alternative proposal was made that there be a ten-fold expansion of Municipal Court probation officers and treatment staffs of the Department of Corrections to permit increased supervision and care of offenders. Release could be determined when the patient and community were ready.

Funds for adequate clothing and gratuities on release followed by use of half-way houses for the first six months of freedom were also recommended.

Alcohol education

Area educators participating in the work-shop called for increased attention to alcohol education in the public schools beginning in the elementary grades. Alcohol education is almost non-existent at present, it was reported.

The inter-faith clergy group expressed a need for further alcoholism education in the churches that would develop understanding and acceptance of alcoholics as sick persons. In addition, the need exists for clinical training of pastors in an alcoholism rehabilitation center under the supervision of a clergyman clinical director.



cil on Alcoholism during Alcoholism Week recently observed throughout America.

The group of police officers, court judges and correction officials believe that the legal procedures for handling alcoholic offenders should be changed from "arrest, bullpen, trial, jail, work house, release" to perhaps "pick-up, hospitalization, diagnostic study, treatment determination by a board, with treatment and supervised guidance upon release."

Alcoholism commission

To replace existing procedures, the panel recommended:

- Creation of a commission on alcoholism either within or associated with, the D. C. Health department, to



LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, Concern, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

Censorship reexamined

Dear Sir:

In a recent *Concern* Dr. Hooton argues the most doubtful position that "unfortunate misunderstandings and representations can be avoided if responsible leaders could have an opportunity of checking with editors before materials in specialized areas are actually published." No matter what disclaimers of a lack of desire for such censorship are made, this is prior censorship. The history of the struggle for editorial freedom within massive organizations is too clear on this point to be questioned. That this is precisely what Dr. Hooton had in mind can be seen from his comments on the *Together* article by a prominent layman on the principles and practices of social drinking: "Had we been given a chance to react to the article before it was printed, we could probably have helped the editors see these points and correct them without hurting the basic thrust of the article itself."

That "these points" referred to above could have been corrected without harm to "the basic thrust" is inconceivable to me. Alteration of the writing of an author to eliminate references that allegedly conflict with "official" statements is the surest way to stifle the freeing winds of public debate and discussion.

Hence, I can only commend *Concern's* editorial policy expressed in the last two paragraphs of "Who Speaks for Methodism" in the same issue: "Methodism has a proud heritage as a democratic church. Its position on social issues are dynamic and moving. The right of an individual Methodist to differ with the majority opinion on issues of social concern is considered fundamental."

"Equally important is the responsibility of each Methodist to contribute his best thinking to the development of his church's policies on issues, and his best efforts to translating these policies into effective Christian action."

William J. Cook
National Field Director

The Church Peace Union
Evanston, Ill.

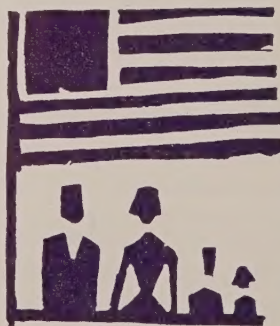
Amen, plus this—Dr. Hooton's suggestion related only to contributed articles which often make unnecessary references, in incidental ways, which have no true bearing on the substance of the article. He and the editor are in full agreement in their opposition to any kind of censorship.

Praise America

Dear Sirs:

The tenor of recent articles by Carl Soule distresses me. He and too many other churchmen seem to find it impossible to speak a good word for the United States. For every Russian sin, he seems to find more and bigger American sins.

I do not condone any national self-righteousness, nor any attempt to hide our mistakes. But I confess, I am getting tired, fed up, and disgusted with continuing efforts by many church leaders in America



in their writings, sermons, resolutions, etc. to equate American evil with Russian evil or communist ideals with democratic ideals. There is a vast qualitative difference.

We are indeed blind if we cannot see the difference between the moral foundations upon which our democracy rests and the immoral foundation of communism. We are fools when we do not recognize that the communist objective is to destroy the

present order of society with all its emphasis on human dignity and freedom. We may not agree with every means our nation uses to prevent that destruction, but let us at least recognize our objective—to preserve freedom for us and the world. Surely we are ingrates when we do not appreciate our heritage or do not fully support our government in this time of crisis as it struggles to find effective means to stop tyranny and preserve values we consider sacred.

We can be prophetic without being pusillanimous. When we compare our nation with the Soviets, let's keep our Christian perspective. Let's give proud recognition to the superior spiritual ideals we profess and in which most of our national leaders sincerely believe. A word of praise for America is in order.

Harold R. Hodgson, Pastor
Howard Park Methodist Church
Baltimore, Md.

Chemical warfare

Dear Sir:

I have just read the Nov. 15 issue, and appreciate very much the information which is given there.

I was especially interested in your concern about the use of bacteriological warfare. While taking a medical examination recently for an insurance policy, the doctor informed me that he was urging its use.

It is his opinion that it is much to be preferred over the use of other types of warfare. I was quite astonished at even the thought. However, he pointed out if it were used, the enemy could be made very sick though they would find help readily—thus eliminating the problem of having to kill the enemy.

I thought this was quite a new approach to the problem. However, I'm convinced that these "light" diseases would not be the type of germ used in bacteriological warfare. The use of chemical warfare would certainly put our country in a terrible spot. We would no sooner use it, I am confident, than the enemy would make immediate retaliation by use of the same chemicals.

Chemical warfare is in the stage today where the chemical cannot be felt, seen, smelled, or even tasted. Only mechanical or chemical means can determine its presence. It would be a terrible thing to have chemical warfare. One wonders why our departments of war want to spend another \$6 million for research in this field. Heaven knows, we already have such horrible biological and radiological weapons that any further research seems pagan.

Thank you for calling this to the attention of the Methodist people in your *Concern*.

Horace R. Weaver, Editor
Adult Publications

Drinking curbs sought in France

The French Government in November launched a drastic campaign against alcoholism, according to a report in the *New York Times*. Alcoholism has long been one of France's most serious social and health problems.

The French cabinet, given the power to act by decree when the French Parliament was in session last summer, announced steps aimed at reducing the consumption of alcohol and increasing the consumption of fruit juices, soft drinks and bottled waters.

Since the cabinet did not have to submit its program to the Parliament, the anti-alcoholism measures will not be hampered by pressures on the members of parliament as they have been in the past. According to the *New York Times* reporter, about 5,000,000 persons or one-tenth of the French population work in the production of wine and spirits.

Under the November measures the government:

1) Forbade the installation of new bars and cafes near schools, churches, hospitals, cemeteries, military barracks, homes for the aged and factories that employ more than 3,000 persons.

2) Gave the state the right to buy property affected by the new laws on the death of the owner and after payment of an indemnity.

3) Ruled that no more than one cafe or bar for every 3,000 residents will be permitted near new housing projects begun since 1955. On a nation-wide basis France now has one drinking place for every 173 persons, the *New York Times* reported.

4) Gave notice that publicity in favor of wine and spirits would be banned six months from November from all public and private sports centers, such as stadiums.

5) Ruled that children no longer can be sold alcoholic beverages in

public places unless they are over 14. Before children over 12 could buy drinks.

The French government also plans to lower taxes on non-alcoholic beverages to 10 per cent in order to increase their sale. Mineral water taxes sometimes went as high as 27 per cent, while the red wine tax was about seven per cent.

Related to the lowering of these taxes, bar and cafe owners serving hard drinks will be required to pay from 25-50 per cent more for their licenses.

Seat belts recommended for Federal cars

Endorsement of automobile safety belts, where their use is practicable, has been made by the Federal Safety Council, which is composed of safety representatives of 50 departments and agencies of the government.

Nearly two decades of crash injury research at Cornell University and elsewhere demonstrates conclusively that seat belts can save 5,000 lives yearly by preventing passengers from being hurled out of cars in a crash. Moreover, the severity of numerous non-fatal injuries would be reduced by wearing belts.

According to Arthur W. Motley, Director of the Bureau of Labor Standards, Department of Labor, and chairman of the Federal safety council, the recommendation seeks to improve safety performance of Federal agencies and to have the Federal government set an example for private car owners. Motley noted that the driving public has shown little or no acceptance of safety belts, despite demonstrated proof that they will save lives.

...worth quoting...

I believe I can best serve the people of my state by making clear to them that there is one and only one defense against a nuclear war—and that is peace. Either we create a situation of safety, security, and sanity for the human race in this world, or we destroy the precarious conditions that make life on this planet possible...

"We ought to be forging links with other peoples instead of forging iron doors to deep cellars. Our ties to other peoples—the good will we can earn, the support we can justify for world leadership—these will contribute far more to our safety and peace of mind than the holes we can jump into when it is too late.

"If we are serious when we say we want peace, then there is only one way to get it. And that is by creating in the world an organization strong enough to prevent aggression, strong enough to carry out effective arms control, strong enough to deal with basic threats to the peace, strong enough to eliminate some of the tensions, strong enough to punish individual violators—strong enough, in short, to create a rule of law in the world instead of the rule of force.

"From time to time, I hear it said that there are no major issues in 1960. What do people mean when they say there are no major issues? We have the biggest issue in the world to think about. That issue is peace. It can only be peace—real peace, that is.

"By real peace, I mean not just a brief siesta between crisis and calamity. I mean a peace that sticks and a peace that works. Such a peace requires more than special deals, over or under the table. It is the kind of peace that must make sense to the human spirit and the human intelligence."

Gov. Robert B. Meyner, "Information Service," National Council of Churches.

...at your service

Conferences train youth in social concerns fields

Significant training for youth leaders in the social concerns fields has been provided in many Annual Conferences. Many youth are ready and eager to dig into any social issue no matter how controversial it is.

An outstanding project during the past year was carried out by the Western North Carolina Conference. It took the form of a Christian Action Assembly held at Lake Junaluska, N. C. for 250 seniors and older youth. The conference took place as a result of a need expressed by young people who felt that sufficient discussion of current social issues could not take place at the regular summer youth assemblies.

Therefore, the Conference Youth Council under the guidance of the Rev. Paul Duckwall, Youth Director, and with assistance of the Conference Board of Christian Social Concerns developed a week-long conference.

Purposes challenge

Purposes of the conference were set forth as follows: To challenge youth toward a greater awareness of Christian concern in areas of citizenship; to guide youth in acquiring a Christian conscience in facing social issues, and to help youth strengthen personal convictions in confronting social, ethical and religious issues through experiences in high school church and the Methodist Youth Fellowship.

The central part of the assembly consisted of Christian Action groups on race relations, gambling and cheating, drinking and narcotics, political action, moral standards, industrial relations, peace and Christian family relations. Each morning following a platform presentation on a challenging theme by the Rev.

Bryan Crenshaw, former South Carolina Conference Social Concerns Director, 13 discussion groups dug into the heart of the message. The program was rounded out with worship, recreation and special platform features.

Numerous Annual Conferences have planned special conferences on a week-end basis either emphasizing the entire field of social concerns or some special theme. Conference Schools of Alcohol Studies, Human Relations conferences and United Nations Seminars have been popular wherever they have been set up.

For conference action

Miss Emogene Dunlap, Director of Youth Work for the Division of Temperance and General Welfare and advisor for the program area of Christian Citizenship for the MYF, will be glad to assist groups interested in sponsoring special conferences in fields of social concern. Miss Dunlap's address is Box 871, Nashville 2, Tenn.

Mrs. C. A. Bender visits Africa

Mrs. C. A. Bender, official United Nations observer for Methodist women, left New York Nov. 12 on a two-month tour of UN and Methodist mission projects in Africa. She will also attend a UN conference in Ethiopia.

During a tour of 12 African countries, Mrs. Bender will visit projects supported by the United Nations Children's Fund (UNICEF) and by the Woman's Division. She will be accompanied by Mrs. Grace Barbey of New York, an executive on the UNICEF staff. Their journey will take them from the United Arab Republic (Egypt) to the Union of



TV Guide has opened an office to help viewers tell the people responsible for a specific program just what they think about it.

Viewers have been told they can influence and improve programs on television. The problem has come in knowing who to write — performer, network, advertiser or station. Cards and letters from viewers *do* have an effect. They *can* keep good programs on the air.

Now, viewers can write to *TV Guide* Viewer Service and their letters will be forwarded unopened to those who control the program.

Address your mail: (Name of Show) *TV Guide* Viewer Service, Box 800, Radnor, Pa. **Remember:** Address your letters to the name of the show. Do *not* address them to performers. Viewer Service can handle only letters addressed to specific programs or commercials.

South Africa.

At a UN conference on "The Participation of Women in Political Life" in Addis Ababa, Ethiopia, in December, Mrs. Bender will be joined by Miss Ruth Lawrence, executive secretary for Africa and Europe of the Woman's Division. Miss Lawrence is on an administrative tour of Woman's Division work in Africa. Six Methodist women, one from each of the six annual conferences in Africa, also will attend the UN meeting. Mrs. Bender will return to New York Dec. 25.

Temperance staff develops statement on abstinence

Quite often leaders in the temperance field are asked to make a "case" for abstinence. Here is an outline developed by the Division of Temperance and General Welfare staff for a seminar of seminary scholarship students.

Perhaps it will be of help to you in preaching and teaching on this subject.

A. Methodists Believe in Abstinence Because of the Heritage of Their Faith.

Three relationships are a part of the basic heart of the Christian faith:

1) As Christians we believe man has a relationship to God; can communicate with him and know His will.

2) We believe man has a responsibility to himself, to be his best and do his best as God's man.

3) We believe man has a responsibility to his brother, not only in overt actions, but in example as well.

Anything which cuts between these three relationships is subject to serious question by Christian people. Anything which separates man from God makes man less than his best physically or mentally, or erects barriers between man and his brother becomes a deep moral issue.

B. Methodists Believe in Abstinence Because of the Heritage of Their Church.

Wesley was concerned about the drunkenness of his day. That concern expressed itself in attacks on the liquor traffic.

Methodists were among the first to form temperance societies which first encouraged "moderation" but later came to believe that abstinence was a

wiser way of life and a more successful answer to alcohol problems.

Back in 1836, The Methodist Church established an official Committee on Temperance to meet alcohol problems head on with a program of aid to local churches.

We believe in abstinence because it is a heritage of our church.

C. Methodists Believe in Abstinence Because of Bible Teachings.

While there is difference of opinion on the *specific* references of the Bible to drinking, churchmen are agreed



that there can be no more definite condemnation of drunkenness than that found in the Bible.

Methodists base their belief in abstinence not on a proof text selection of biblical passages, but on the broader, more dynamic interpretation of the New Testament message.

Methodists believe that the broad principles of stewardship of life, talent and possessions, taught by the Bible carry a clear mandate for abstinence, based on love for God and fellow man.

D. Methodists Believe in Abstinence Because They Love People, As Christ Taught Them to Love.

This is no crack-pot fanaticism. We

are not interested in forcing our way of life upon others.

We *are* concerned about others — alcoholics, those maimed in traffic accidents, children who are products of broken homes.

And our concern leads us to seek justice for our brothers, to set a right example for all those who see us, and to avoid the possibility of personal tragedy for the sake of our own loved ones.

Methodists believe in total abstinence because of the heritage of their faith, the tradition of their church, the teachings of their Bible, and their love for all of the Children of God.



PAMPHLETS

Gambling Incorporated, by Fred Cook. Oct. 22, 1960 issue of *The Nation*. Available from Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C. \$.50 each.

This special issue of *The Nation* highlights the problem of professional gambling in the United States.

Gambling activities in 18 states where gambling flourishes are discussed. Special attention is given to the racketeering connections of professional gamblers and the corruption of political and police activities in various sections of the country.

This remarkable expose does more than put the evil of gambling into new perspectives. Cook makes certain concrete suggestions for overcoming the evil.

This can serve as the basis of discussion by members of Conference Board of Christian Social Concerns, local church commissions and organized groups seeking to combat gambling interests in the community and state.

Did you safely cross the Atlantic?

The United Nations not only seeks to maintain disarmament and order throughout the world, but also provides for the safety of persons who cross the ocean. A report released recently by the International Civil Aviation organization gives the following meaningful figures:

In the Atlantic area there is a network of nine stations manned by ships supplied or paid for by 18 of ICAO's member nations whose airplanes fly across the Atlantic.

Nine persons were rescued from drowning, none of whom were from transport aircraft but seven from

ships and two from military aircraft.

Medical assistance was supplied 47 times and 10 aeronautical and 574 maritime and SOS messages were received.



Radio contact was made with 51,577 aircraft and 14,791 ships.

Radar position fixes were supplied 45,980 times to aircraft flying the Atlantic. Over 19 thousand non-sched-

uled radio beacon transmissions were made.

Meteorologists on board the ships made eight surface weather observations each day, four upper wind observations and four radiosond observations, together with special surface observations when required.

Each of the floating North Atlantic stations consists of a 10 mile square patrolled by one ship; ships stay on station for a three-week period until relieved by other ships. It takes two or three ships to man one station continuously, depending on how far that station is from their home bases.

In spite of weather and other factors, the ships manning the ocean station network were able to stay on station for 98.1 per cent of the time during 1959.



Ministers, civic group leaders, and others interested in world peace may secure tape recordings from the World Peace Broadcasting foundation, which was established in Des Moines, Iowa by Methodist layman William N. Plymat, president of Preferred Risk Insurance company (for total abstainers), who believed that the medium of radio afforded vast opportunity for peace education.

The now-famous tape, "The Nuclear Age Arms Race — Sanity and Survival," by Dr. Jerome Frank, Johns Hopkins university psychiatrist is now available to the public. After outlining the dangers of this race, he offers certain "first steps," necessary for the solution of this problem.

This 1200 foot tape runs 44 minutes and either sells for \$4.50 or may be rented for a week at a cost of \$1.50. The second side of the tape features interviews dealing with the activities of the foundation (running time 45 minutes).

Other worthwhile tapes are "Morality and Nuclear War," by Steve Allen

of television, radio and motion picture fame, who outlines the evolution of war from its earliest stages to modern times. (Running time 43 minutes.) On the reverse side is "A Formula to Think Ourselves Out of Our War Psychosis," by Plymat, which parallels the problems of nuclear war and acute alcoholism. (Running time 44½ minutes.) This tape may be rented or sold for the same prices listed above.

An 1800 foot tape to be noted, contains two more lectures by Dr. Frank, "Breaking Through the Thought Barrier," and "Will Non-Violence Work?" (two sides). Available at a slightly higher price, this tape sells for \$7.50 and rents (one week) at \$2.00. The first side runs 65 minutes and the second (featuring answers to questions) runs for 75 minutes.

All tapes run at 3¾ speed and may be ordered from **World Peace Broadcasting Foundation**, 3005 High Street, Des Moines, Iowa. Similar tapes are also available to radio stations on a free loan basis.

War safety control

Howard Kurtz, management consultant in New York City and a former colonel in the U.S. Air Force, has recently written two articles on national security. The first, "Is Defense Failing its Mission?" was printed in *Armed Forces Management* on Oct. 2. The second, "War Safety Control," was printed in *America* (National Catholic Weekly Review) for Oct. 8.

In these articles Kurtz argues that armaments do not give the nation security, but rather erode it by vastly increasing the risk of unwanted war. The Department of Defense is failing the nation! In place of billions for arms Kurtz argues for a scientific break-through in the area of "war safety control," similar to Air Traffic Control, which has been so helpful in air safety.

Reprints of these articles in quantity may be obtained from Dr. Richard C. Rodgers, 3014 Estrella street, Tampa, Fla.

report from

• DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS



LEAFLETS

An excellent free service of the Federal government, available to social concern leaders, is to be placed upon the "selected publications list" — significant material coming out of the U. S. Government Printing Office that is available to the public for purchase. At least once a month important research material comes from government organizations that should be in the hands of social concerns leaders of The Methodist Church.

Requests to be placed upon the mailing list of "selected publications," may be sent to the Superintendent of Documents, Government Printing Office, Washington 25, D. C.

Does the U.S. have economic problems?

Seven million of our fellow citizens are today dependent on charity for their existence. Seven and a half million American families, or 14 per cent of our people, have incomes under \$2,000 a year.

So long as 3.2 million children in the United States live in families with incomes under \$1,000 a year, and one-fifth of the nation lives close to or beneath the poverty line, we cannot claim that the abundance of this nation is equitably distributed or that we have solved its economic problems. *The Christian Century*, Nov. 23, 1960.

Proper use of income

One of the interesting developments in church school and other religious literature has been the emphasis upon the proper use of personal and family income.

Such questions on the relationship between necessities and luxuries, and between spending for the needs of the family and giving to others have been foremost.

The June 1960 issue of the Kiplinger magazine *Changing Times* has a series of articles on the grocery bills



of families. The food budget has become a real problem for an increasing number of families in a time of rising prices.

One of the lead articles deals with "How is it possible today to feed a family on \$22.50, \$33.00 or \$45.00 a week?" A case study of three families is given to indicate how expenditures for food might compare with that of the reader's family.

Did you know...

... that before Congress adjourned this year it increased the authorization for college housing loans up to \$500 million?

... that authority for the U. S. Treasury to lend additional funds in the amount of 50 million was ok'd to help communities build sewer systems and other public facilities?

... that a one year extension was given to the Federal Housing Administration's program of insuring unsecured loans for home improvements?

... that to date, 400 shiploads of U. S. surplus food have been distributed to needy people in more than 90 countries since 1953? Actual distribution was handled by over 20 U. S. voluntary church and welfare organizations.

Mother of Olympic star may be on tv

Attempts are being made to arrange for Mrs. Eulalia Boston, 63-year-old Negro housemaid of Laurel, Miss., to be placed on Ralph Edwards' *This Is Your Life* television show.

Her son, Ralph Boston, 21, won a gold medal for the United States at the Rome Olympic games by smashing Jesse Owens' 24-year-old Olympic broad-jump record.

Mrs. Boston has put seven of her 10 children through college.

Inquiries will be made as to the possibilities of nominating her for Mother of the Year, and magazines will be contacted about special articles.



Christmas concern

an editorial

The coming of Christmas is a convincing reminder of God's love for men. In our anxious divided world we stand in desperate need of such assurance. But let us be clear as to the nature of that love.

God's love is not separate from, but inextricably bound up with His truth and justice. Individually and collectively, we cannot escape the consequences of our sinfulness and rebellion against His will. We can know, however, that His unfailing love will follow us through the days and nights of time. Mercy and justice can be ours, whenever we are ready to acknowledge truth and seek righteousness.

Those who work earnestly for peace and world order, both in season and out, know how difficult it is to interpret faithfully the love, the truth and the justice that is found in God. Even with the help of His revelation in Jesus Christ, it is no simple matter to apply Christian theology and teaching to international problems.

We are concerned with truth. We must look behind the propaganda of totalitarian ideologies and see clearly the false doctrines of man, of class and of history on which they are based. We must also examine critically the professions of our allies and of ourselves and judge their sincerity and validity.

We are concerned with justice. We must face frankly and condemn vigorously the violation of human rights, the suppression of freedom, and the conspiracy of subversion we find in the communist world. We must also speak and act against racial segregation, economic exploitation, and dictatorship in the non-communist world.

We are concerned with love. Seeing the evils of those hostile toward us and the sins of ourselves and our friends, we must seek forgiveness for ourselves, even as we offer it to others. Yet any acceptance of forgiveness must rest upon some degree on repentance, some genuine readiness to do better in the future than the past.

Words are not enough. We must **demonstrate** our sincere desire to build new relationships among the peoples of the earth. Similarly, the response of those we call "enemies" must be manifested in deeds.

Man's present plight does not permit us to be optimistic at least, in the short run. Our faith is weak, our actions hesitant. Evil is deeply entrenched in social, economic and political systems and movements.

Nonetheless, we are called of God to persist. Even as we respect truth and seek justice, we must manifest love. For we are followers of "the prophet of the Most High" who shall indeed "guide our feet into the way of peace."—H.W.